became the leading Chinese statesman of the close of the century, Li Hung-chang. Foreigners also had a part. Many Westerners were at first disposed to view the rebels hopefully, partly because the profession of a religion which seemed a form of Christianity appeared to promise more tolerance of Occidentals than that shown by the Manchus. As time passed, the T'ai P'ings were seen to be more fanatical than the Ch'ing and fully as haughty, and their depredations in the lower part of the Yangtze Valley threatened the safety and trade of Westerners. After peace had been made with the Ch'ing (1860), the powers became decidedly unfriendly to the uprising^ and foreign forces helped to free the region around Shanghai from the rebels. Under Frederick T. Ward, an adventurer born at Salem, Mass., at the outset against the opposition of the American and British authorities but eventually with their tacit approval, a contingent was organized, at first foreign and later Chinese with foreign officers, which won the sobriquet, "the Ever Victorious Army." After Ward's death—in action—and after several experiments in commanders, a British officer, Charles George Gordon, was placed in charge, and the force gave able assistance to the Ch'ing armies until the end of the rebellion was in sight.

One of the many unfortunate results of the T'ai P'ing Rebellion was the severe blow which it gave to learning. The Yangtze delta, long a center of wealth and culture, was laid waste. Most of the best libraries, including three imperial ones, were burned, and many *Shu Yuan,* retreats for scholarly pursuits, were destroyed.

Still another result may have been a delay in reforming the Empire. In a certain sense, as we have said, the T'ai P'ings were

9, premature effort to use Western ideas to reshape China. Naturally, because of the excesses of the rebels, intelligent and influential Chinese tended to abhor all alterations in the established order and conservatism was reenforced.

When the radical movement gained control in the twentieth century, it owed much to the efforts of Chinese who had gone overseas. Some of the zeal of the emigrants is traceable to T'ai P'ings who, escaping after the collapse of their cause, kept alive abroad the desire for change. Sun Vat-sen, the arch-revolutionisf. of the twentieth century, seems in his youth to have had close contact with groups of T'ai P'ing origin.